

A lytle treati=

se after the maner of an Epystle

Wryten by the famous clerk Doctor baba-
nus Regius, unto a specpall frende of hys,
wherin he declareth the cause of the great cō-
trouersy that hath bene & is yet at this day
in the chrylten relygion and also the dpuer
spte betwene the ryght worshyping & ser-
uice of God and the ceremonis inuented by
mannis institucion, very fruteful and profy-
table.

John. x. Ezech. xxxiii. Mich. vi.

I am the good shepheard. A good shepheard ge-
ueth his lyfe for the wyfe.



The hyed seruaunt spech, because he is an hered
seruaunt and careth not for the wyfe.

The Epistell of doctor Urbanus Regius.



It is no marvaile that ma-
ny good vertuous person-
nes at this tyme are trou-
bled wpythin them selues
not knowinge howe to or-
der them selues for to come to goodnes,
because that there are so fewe faythfull
shepheardes and Preachers, that can
teache the ryght waye to ryghteousnes
and saluacion, and in the meane whyle
men erre on both sydes, that men do er-
re greuously. By the reason wherof the
poore simple man knoweth not, whiche
syde he may take, and which he ought to
forsake wherfore I wpll here exhorte
my poore seruice vnto poure wylsorne,
by the grace of God geue you a shorte
instructiō, howe the matter of the Chri-
sten religyōn at this tyme standeth.

First is to be noted, that in the chur-
che from the Apostles tyme, vnto thys
daye, it stode neuer so well in the church,
that there was no parcalpte and con-
trouer sie for the doctrynes sake. Ther-
fore nowe to be bryefe, all varpaunce and

controuerſie rſeth vpon this queſtion ,
howe men ſhall be made righteous, and
which is the rpght waie to God?.

Actu. 15. Secondely, here hath been alwayes
controuerſe and variaunce, pea euen in
the Apoſtles daies, as ye maie reade.
The one wll be made rpghteous and
quite from ſinne, and obtayne a mercy-
full God by this maner, the other by y
maner, wherfore it can not be denyed
but that the one muſt needs erre, here rſ-
eth then variaunce and controuerſe,
for the wicked enemy, is an enemy to y
true doctryne, and to the catolike ſayth,
becauſe y men through y true doctryne &
ſayth are made rpghteous, and by the ſa-
me eſcape from the power of the wicked
enemy, and are ſaued. Therfore doth he
raſe & ſtirre vp errors, for to ſtregh-
ten his kingedome.

Thyrdeſely, here haue alwayes ben
two partes, the one parte hath ſought
to be iuſtified and ſaued by certayne
meanes, which coulde not helpe them to
rpghteouſnes, as the Jewes, which wol-
de be ſaued and deliuered from their ſin-
nes by the corporall circuncion. The
Saracenes (which now are the Turkes)
truſt

trust to be saued and iustified, by the he-
pinge of their Alkaron, and doynge of
outwarde workes. And alwayes who
euer ordereth hym selfe in this matter
after the iudgement of his wyttes, ta-
keth some workes before hym, by the
which he thinketh to amende his synnes,
to make satisfaccion vnto God for his
synnes, to obtaine grace, & (to be hurt)
to be iustified and saued, as all they do
nowe also that wyl merite and de-
serue heauen at the handes of God, by
mans institucions, & their owne workes.

ffor they thinke, whan the lawe is de-
clared vnto them, what they must do &
leauie vndone, that it is sufficient, and
that as than thei wyttes make know-
ledge the same for a good and perfect
doctrine (for they knowe that men must
be ryghteous) & that then y wyl of men
make peld hym selfe there in, and con-
sente to fulfyll the same wth the dedes.
And whan a mā nowe throug his wyt-
tes and vnderstandinge knoweth that
which is good, and the wylle geuet him
selfe ouer therin to perfourme the same,
that than he obtaineth grace and fauour
before God, and is conuerted and made

ryghteous.

But this oppynion is wicked and false, and this is the princypall cause of the strepse and controuerspe in these dayes, and they that haue the holy goost haue euer ressted the same, and confuted this errour, for this is not the ryght waye to ryghteousnes and saluacion.

The true ryghteousnes is farre other wylse then that she so easely shoulde be executed onely by a synful mannes witte. For if she shoulde after that sorte be obtayned, then shuld man neede no more iustificatiō, but a good ordinaunce, for if he hadde the same, he myght be able of his owne strenght to be obedient to the same: Truly then hadde it ben sufficient, that God had sent Moyses vpon earth, to teache vs, what we shoulde do or leaue vndone, and than we myght haue done it, and so we shoulde haue ben iustified and saued. But where shoulde Christe become then? Nowe myghte a Christen man thinke ones, wherfore did God him selfe become man? Why was Christe sent downe from heauen? wherfore dyed he? why are we baptised in his death, and named after him, that we are
Christe

Rom. 6.

Christen men after Christe our Lorde?
Sure it is, that such a great thinge is not
done in vayne, God truely had no nede
of vs he coulde haue forborne oure man-
hode well ynough, our manhode verely
made hym not God, nor added any per-
fection vnto hym which he had not befo-
re, why are we not called Mosym after
Moses? Is it not to be lamented y we
are so blinde and negligent in his godly
matters? that we haue not at y least ones
thought wherfore God caused his sonne
to become man to sustre to dye, to rse
agayne from death? why he suffered such
a vplanous death vpon the crosse, & rose
againe, & ascended into heauen? Is all
this the in vayne? But if it be some great
matter let any man tell me wherfore it
was done and what Christe did meane
and execute by the same? Many simple
persons thinke y this present controuer-
sie cōcerninge our beleue & y Christen re-
lpgion is onely a wylfull presumption,
and that men might contrute the selues
well ynough and leaue the churche in
relte, and that there is no nede of su-
che controuersye, and that the churche

is in case good ynough. They suppose also, that this stryfe and varpaunce is onely xpsen because of the cerymonyes, and that there is no faute nor error in any other pointes, wherfore mē myght contente thē selues wel ynough.

To this do I answer, that they are soull deceyued, and erre greuouly. ffor there is another maner of matter in the wape, and there be farre greater occasions of this controuersye than onely the ceremonies: We woulde not ones take a penne in hande, or make one sermon, onely for some ceremonies sake. Alas o God, thys stryfe is for Chyestes sake, hym will not y world pet knowe, she wpll come vnto God without hym, not Joh. 14. wpythstandinge that there is none other wape to God, but by Chylte.

John. 1. The world nameth Chylte, but she knoweth hym not, for she despyeth the Gospel which teacheth Chylte, the true saluacion. Men stryfe for it, which is the ryght wape to God, and we teache that it is Chylte. And that no mannes wpyse dome nor vnderstādinge, can of her selfe spynde oute, knowe or thewe this wape to euerlasting lyfe, nor be made ryghteous through

through any maner of natural streng-
the, but that God hym selfe must teache
vs the ryght waye to God by the holy
gost in his worde, and that he hym selfe
must make vs good or righteous, which
is done onely by the faith in Christe.
Shulde mans witte it selfe knowe, what
is synne, what true righteousness, and
whiche is the true waye to the kingdom
of God, or yf man by his owne wylledō
shulde knowe the true goddes serupce,
than myght also Plato. Aristotel, Cice-
ro, Plinie, and other heathen of hygh &
excellent wittes haue attapned be rygh-
teousnes and saluaciō. Wherin did they
fayle than, or what dōd they lacke? Ans-
were, they were but naturall men, and
they had no gospel. But the nature of
man, was in Adam so miserably cor-
rupted and blynded through synne, that
euen in naturall thinges she hath no su-
re knowlege, howe shulde she then at-
tapne to the knowlege of spirituall and
eternall thinges? As for an example, A-
ristotel knewe none other, but that the
wytt and discretion of man is suche a
perfect lpyghte, which in euery point is
to be followed, as that whiche teacheth
the

the thyng whiche is ryghte and iuste,
and leadeth to the beste. And that anger
and ire is not so great a synne, but a wet
stone of quicheness and fearcenes, and
that it is not to be blamed what soeuer
is in vs of nature, as though oure natu-
re were incorrupte and bugglyt. I tenn
that the wytt and dyscretyn of man,
may rule and mapstre, wrath, enuie,
immodestye, pusillanymitie, ryghte
teousnes, unryghteousnes, and other sy-
ke motions of the soule, and that by this
rulyng and mapsterpynge he maye pre-
pare hym selfe to all vertues, so that a
man thorough his owne wytt maye
become meke or gentle towards men,
in all thynges measurable, strong her-
ted or magnanymie in all aduersityte,
and geue to euery man þe which is right
and iust. Pluyn was of this oppynion,
that the soule dyed wpyth the body for if
the soules shoulde pet all lyue (sayth
Epicu- he) where shoulde so many soules haue
rians. rowme in the worlde? The Epicurians
and their adherentes supposed that God
medleth not w the world, and þe he careth
not what is done here beneth whether
it be good or euell, but that he suffereth
all

all thinges to go after their inclinatio^{ns}. Act. 17.

The learned and ingenious heathen at Athenes in Grece toke S. Pauls doctrine of the resurrection, for a fantastical dreame. Plinius the elder, calleth the doctrine of the immortalltye of body and soule, bablinge of chylidren. Plinius the ponger, and Suetonius cal our holy catholike faith, a newe sorcerous supersticion. What knewe Nicodemus (a hygh learneth Pharysee amonge the Jewes) of the regeneracion? To be breife, the witte of man with his lpyghte, and the doctrine of Chryste, are so farre vn- 1. Cor. 1.
lypke, that Paule (1. Cor. 1.) sayeth. That the wisdom of man, iudgeth y^e Gospell to be foolpshnesse. Nowe, the aboue named wise men haue studied and sought with all their powers, to knowe hygher thinges of God & of mā, but what haue they gotten? Is not their sainges great blindenes? It may be felt ryght well, that nature doth neither vnderstōde nor yet conclude in the harte, any truth or surenes in godly matters, She wareth vnde and dayne in her p^rmaginations, and her vndiscrete harte is darkened. What she counteth her selfe wise, she becometh foolishhe, as Paule sayeth. Rom. 1. What
pede

neede many wordes: seinge the scripture
 speakinge of Adams soune, affirmeth
 that he laith in herte, there is no God.
Pla. 14. And Paul saith, the heathen (that is all
Eph. 2. they that haue not the worde of God &
Rom. 15 the saith in churche) are without God
1. Cor. 4. in this worlde. And saith he they knowe
Rom. 1. not God. This is sure, that nature is
 so blynde without Goddes worde, that
 she suffreth her selfe to be treated, that
 God wyl punishe synne, but she doth
 despyse it and doth not beleue it. She can
 suffre many good thinges to be promysed
 vnto her, but she carreth not for it &
 she regardeth not God, she taketh it for
1. Cor. 2. fables, as Paul saith, the naturall man
 (that is, he that doth not yet truely be-
 leue in Christe) perceaueth not those thin-
 ges that belonge to the spirite of God
 for it is foolishnesse vnto him, and he can
 not vnderstande it: for it must be exam-
 ned spirytually.

Forasmuche now as the wylledome
 of man, before he is regenerate, and be-
 leuing in Christe, because of his naturall
 blyndenes and vntowardnes, knoweth
 not God, feareth him not, regardeth him
 not loketh for no goodnes at his hande,

nor yet careth for him, howe shulde the a Marke
man by his owne wylsome wylle or pos- well.
sibilitie, or through all the power and
strenght that he hath fro his fyrst birth
be able to come unto God, to knowledge
hys synnes, to haue repentaunce, to ser-
ue God trulie, and to become righteous?
Therefore make well the wylsome of
man imagine many wayes for to quen-
che the synne, and to obtayne righteousness,
But they are all Erronious by pathes,
which leade from God, to wardes hel, &
do onely couer y sinnes before y worlde,
But it is lesse then nothinge auaylable
before God, for it is merly blindnes and
hypocrisie, which is enemy to God, as
both the olde and the newe Testamente
declare in euery corner.

Thus is now this a true sapenge,
withouth anye contradiction, that man
in godly matters pertapning to saluatiō
(as howe a man make be deliuered fro
sinne, and obtayne mercy, serue God, be
iustified and saued) by his natural light
of understandinge is able to do nothing
that is good, but is starcke blynde, and
he must haue a greater light from abo-
ue, namely the holy goost, he it is that
muste

musste illumine the harte with the Chry-
sten fapth, loue, hope, and such lyke gif-
tes of God, which Christe the sonne of
God hath deserved for vs.

Rom. 10 The holy goost cometh by the prea-
ching of the Gospell, which Gospell tea-
cheth howe a man shal be made ryghte-
ous, serue God truly, and obtaine salua-
tion. **Marke well.** Wherefore we must turne our eyes

to the gospell, y we may learne of God
him selfe, howe we shall serue him in ho-
lynnes. Thou arte a man, & yet canst not
suffre, that thy seruauent shoulde serue y
after his owne minde and braine howe
shal than God suffre of vs, y euery man
wylt serue hym after his owne blynde
good intencion? ffor he hath sent Christe
for this purpose, that he shoulde preache
the gospell, and declare the wpll of hys
father, vnto the worlde, to thintent that
we myght learne, what God inten-
deth towardes vs, what sonne is, what
vertue and ryghteousnes is, and howe
we shall be made good & ryghteous, for
to serue God truly, & to come vnto him.

If our wisdom it selfe knewe y right
way of truth, and were wple pnyough of
her self in godly matters, to what ende
then

then shulde God haue sent Christe, & the
Apostles? What neede shuld we haue of
the holp scriptures? Mape whosoener
wyl neyther faple nor erre, must nedes
loke on Goddes worde, euen there & no
where elles shall he fynde the right tru-
the and the ryght wape.

We reade that Christ is the lpyght, to
illumpe the worlde, wherof it must ne-
des folowe that he is darke & ignoraunt
in godly matters. And John. xiiij. sayth
Christ, I am the wape the truthe and the
lyfe, noman cometh vnto the father but
by me. But what maner of light & wape
he is, and howe a mā may obtayne hym
for his owne must be learned onelp out
of the gospell. And Paule saith. ij. Tim. 2. Tim. 3
iij. That the scripture is able to instructe
vs, vnto saluation. Is not this cleare &
plain prouough y whosoener wil knowe y
truthe how he shal be saued must learne
it out of the scripture? He saith not that
he shall folowe hys owne mynde and
good intencion.

Moreouer Moyses writeth. Deu. xij. y Deu. 12
noman shall do what semeth hi good whi-
che is as much to say, he y will do well,
be good & righteous, & serue God, must
learne

Mat. 15 **learne it of God, in his worde, and not of his owne wpsdome, or of menne. And**
Christ sayth, y God is worshipped in
vapne wpth mennes preceptes, this is
spoken plapne pnough. If pe will serue
God truely, than do it not wpth men-
nes tradicions, for it is in vapne, But do
it accoordinge to the worde of God, and
than can pe not erre nor do amysse.

ffor asmuche notwe as noman by his
owne inuented wapes mannes institu-
tions, can truely serue God, be delpue-
red from his synnes, and be made righ-
teous, but muste before all thinges ha-
ue Christe to the same: We wpll shewe
and declare howe and after what sozte
the same is done, wherebp euerpe man
shal easely perceiue, what an Erronious
doctrpne hath ben preached a great whyle
in the Christianitie.

Mathe
well.

Therefore note, that a man maye be
made good and rpyghteous after two soz-
tes. ffirsk before y worlde, euē as a scho-
maister kepeyth a bove in awe, and con-
strapneth hym weth the rodde and feare
of correction, to walke regularly and
to hurte noman, or euen as a magistrate
correcteth the euyl doers so strapyhtly,
that

¶ many men outwardely leade an honest
lyfe for feare of punishment, they steale
not, they kyll none, they paye theiꝝ deb
tes, they are not ouerous to their neyg
hours, neyther concernynge his body,
wiffe nor chyldre, so that it may be saide,
they are good honest men, suche beha
viour and honest conuersacion is good,
and God doth also require it. Therfore
hath he in the worlde ordeyned the two: Sapi. 6.
de to the temporall powers, and chasty Rom. 13.
sement of children, to thintent that y^e peo. 1. Petr. 2
ple maye leade an honest, good and still Titu. 3.
lyfe, not after their owne lultes, but that Pro. 20.
they maye be compelled so to walke, that and. 24.
the neighbour maye perceyue it, y^e good
peace and outwardely and honest con
uersacion maye continue amonge men.

But yet this is nothyng els but
worke holpnes, cypule policie, and wor
dely ryghteousnes, whiche also may be
founded well ynough amonge the infy
dels, which through the lawe of natu
re, in their opinion iudge it good & righ
teous, that a man leade an honest lyfe
and conuersacion, committe none adul
ter, do no murther, steale not, lye not,
and deceaue no man, &c.

¶

But

But this is not yet the true ryphteous-
nes whiche is of valoure before God.
For howe honest so ever the lpe be out-
wardelp, yet remayneth this unlustines
in the harte that it is proue to euill, it
is full of euill concupscences, It fea-
reth not God, nor yet regardeth hym,
It seketh not the honoure of God, but
hys owne, It loueth noman, but hym
selfe, or for hys owne sake, for it seketh
hym selfe in all thynges. It trusteth
not God, It taketh hym not to be so
gracpous, that he is euere where by
vs, and wpll helpe vs. It taketh hym
not to be so straght, that he leaueth
no synne unpunished, and it hath no
true oppnyon nor knowledge of God.
It hath no true loue nor fapthfulnes
towards hys nepghbour. But that
suche a man is not greuous or onerous
vnto hys nepghbour, cometh not of
true loue towards hys nepghbour,
but through feare of punishment.
He stryketh not, to thypntent that he be
not stryken also. But yf ye truely con-
sider the grounde and botome of the
harte, and the naturall euill inclina-
Mat. 15. tyon, ye shall fynde there all maner of
vngods.

by godlynes, malice and grudge to war-
des oure neyghbour, no true faythful-
nes to any man, contempt of our neygh-
bour, seekinge of our selues and our owne
commoditie, enuie, pryde, auarice & all
uncleynes. All this is outwardely co-
uered & hidden, wth an honest lpe, & con-
uersatioⁿ, neuertheles y^e ground of y^e harte
is euil, and it hath no true loue neither to
wardes god nor yet to wardes our neygh-
bour. This is a poore righteousnes which
hath but an appearaunce of holines, but
therin is no ground. And if our seruaunt
shulde serue vs none otherwise, but y^e he
shoulde outwardely shewe a fayre face,
and y^e in the harte he were neyther true
nor faithfull vnto vs, truely we shulde
be soone weyry of his seruice howe shuld
then God be content wth such hypocrysie?
The iudge or gouernour is content, & ta-
keth pou for an honest citisyn, whan pe
spoyle noman of his goodes, do noman
wronge, whan pe be of good and ho-
nest conuersacion, paye euery man his
owne, and kepe the cupple ordynaunce:
albe it that in the meane season poure
harte is farre otherwys affected, he
careth not, yf pou kepe poure handes
at home. Thoughtes are free (as mē vse
B ij to save)

to sape) for there is no thefe hanged for
 his thoughtes because he mindeth or in-
 tendeth to steale, as longe as he doth not
 accomplishe the dede. But all this is
 not sufficient before God: for he seeth in
 the harte, and wpll that men shall beha-
 ne them selues godly in truthe and from
 the botome of the harte, so that the harte
 mouth and hāde be good & rpghteous.
 When is that done? Whan pe haue a
 luste in poure harte, to be honeste, sober,
 chaste, frendlye towards all men.
 And whan pe haue a lothsomnes and
 prke somnes to euil, as dronkenes, vnclen-
 lynes, thefte, maliciousnes, murther and
 suche spke. But this is nature not a-
 ble to do of her selfe, because that the lust
 of euill cleaueth so fast into vs frō our
 original natiuite, & powred into our na-
 ture through y^e fyrste spūne, in so moch y^e
 the scripture doth openly call vs euill &
 peruerse euen from our mothers wōbe.

Job. 4.
 15. 25.
 Psal. 14.
 53. & 143.
 Rom. 3.
 Psal. 51.

Therefore must the harte fyrst be clen-
 sed from such vnclenlynes, & gette pure
 thoughtes, lustes and affections, & after
 wardes map a mā do right good workes
 & than is a man made right good & righ-
 teous both inwardely and outwardely.

Nowe teacheth the scripture that our
 hart

hart is purifed by none other thyng,
but by the true faith in Chryſte Actu. 20.
Faith commeth by the workinge and illu- Actu. 15.
minatiō of the holy goſt, by the hear-
yng of the goſpell. Rom. 1. Wherfor Rom. 10
he that wyl truely be made righteous,
muſt purely and ſyncerely heare and re-
ceyue the goſpell of Chryſte, or elles he
continuet a natural man without grace.

What is the goſpell? It is a predica- Marke
tion of Chryſte, what he is, and what he well.
doth, as that he was ſent from the father Math. 9
of mere loue and fauoure, to helpe the and. 15.
ſinner. But howe doth he helpe? The Luc. 19.
ſinner ſtycketh faſte in ſynne, which he Joh. 3. 12
can not amende or put out him ſelfe, he Roma. 7
ſtycketh in death, for death is the rewar- 1. tim. 1. 2
de of ſynne. Whoſoeuer committeth ſin 1. Joh. 4
ne, hath after the righteous iudgement Gene. 2.
of God deſerued to dye both temporal- Rom. 6.
ly, and perpetuall, and to be the devils and. 5.
owne vnto damnaciō, out of which cap-
tiuitie noman is able to eſcape by hys
owne power or ſtrength. Man is in ſuch
miſerable and piteous caſe, becauſe of
his fyrſt birth of Adam, that he is a ſin- 1 Co. 15.
ner borne, condemned to death and dam-
nation, captiue vnder the power of the

W in

dupl,

deupll, in the kingdome of darkenes in
bodp and soule in everlastinge payne.

Nowe if there shulde come a man, and
pape for the sinne (which is deathes kin-
ge) and make vs cleane & rpghteous, de-
stroye y^e fearfull death, & make that we
myght lve for ever in bodp and soule, &
overcome the devill, & make vs fre from
his power, so that neyther synne, deupll
nor death might hurte vs any more, were
not this well holpen? Nowe are not we
able to do the same, neyther any angell,
but onely God can do it, & wll also do
it, wherfore he hath sent his onely begot-
ten sonne, to become man even as we, a
herp man in all pointes onely synne ex-
cepte, which dyed for oure synnes, and
hath by the onely sacryfice of his bodp
upon the crosse, and the shedinge of his
bloude, made amendes for oure synnes,
made a perfect satisfaction, reconciled us
to his heavenly father, & deserved for us
the holy goost with his giftes, he rose a-
gain from y^e deade, brought again lyfe
and declared y^e same vnto us, & also com-
maunded the Apostles to publishe it vnto
all the last dage, to thintent that whoso-
ever

Mat. 23

Mar. 16

Joh. 20

euer beleueth in **Chriſte**, and truſteth to
 hym for ſuche a helpe, mape take ſuche a
 great worke of **Chriſte** for his owne, &
 be ryghteous and ſaue. Therfore is the **mat. 3. 7**
 goſpell ſuch a predication, which exhorteth **Luce. 3.**
 every man to amendement of lyfe,
 and to ceaſe from ſinnes, which to paye
 haue coſt **Chriſte** ſo much that he dyeth
 for their ſakes: And admoniſheth al men
 to beleue in **Chriſte**, and to come vnto **Mat. 11.**
 hym, as to the true ſauour of the world
 which onely can and wyl helpe, both te-
 porally and euerlaſtingly. Onely in his **Joh. 14.**
 name and for his ſake will **God** be mer- **3. 15. 16.**
 cyfull vnto vs, forgive vs all oure ſyn-
 nes, and excepte vs for his childzen, that
 we mape be the chyldren of **God** through
 the fapth in **Chriſte**, heyes of **God**, and
 fellowe heyes wpth **Jeſus Chriſte** our
 ſauour for ever.

Whoſoeuer therfore, beleueth the go-
 ſpell of **Chriſte**, and doubteth not but **Mat. 16.**
Chriſte is the very ſonne of **God**, both **Joh. 6.**
God and man, that he hym ſelfe hath
 purſped vs from all ſynnes, and bo-
 ught vs from euerlaſtinge death, wpth **Eſa. 53.**
 his precious bloude, & we lyue through
W iij Chriſte

Christe in euerlasting saluatiō, is made
righteous & good. ffor this will y scrp-
ture, that the faith in Christ is oure righ-
Rom. 4. teousnes before God, whan we truste to
Galat. 3 obtayne rempssōn of our synnes and y
lpse euerlastynge not by oure dedes or
deseruinges, but onely throug the mere
mercy and grace of God, and the inspo-
rite merptes and great myghtye wor-
kes of Christe.

Wher as suche a fapth is, there fol-
loweth a right christen lpse, and ryght
good workes. Howe be it this faith is y
worke of the holy goost, he must so illu-
mine our harte, that fyrst it map know-
ledge his greate and manp folde synnes
aright, for the whiche we haue deserued
euerlastinge damnation. Here must we
consyder the intollerable earnest of the
wraath of God ouer synne, which he so
hateth that he wpll not suffre it, but pu-
nyshe it temporally and eternally. And
that the sinne is so wicked and greuous,
that no man can remedye nor clense it,
but onely the sonne of God of heauen
hym selfe through his owne precious
bloude. Than is the harte abashed and
afrayed euen from the botome, for the
straight

Straight iudgement of God, and there
is rapled a rpght and true repentaunce
for the spnnes sake, after this doth also
the holp goost illumine the humble and
broken harte with the knowledg of the
inspnyte mercy of God, pryncples and
geuen through Christus, that the harte be
gynnyeth agayne to receyue conforte, &
beleueth stedfastelp, that his spnnes are
nowe all amended an forgeuen hym,
throughe the holssome death of Jesus
Christe: And that God from thecefurth
wyl be no more a terryble iudge, but a
mercyfull father, for Christes sake, which
hath taken vs to hym selfe, and hath borne
our iniquities, and made satisfaction
for our transgressions.

This is the rpght and true Christen
fayth. The devils and false Christians
can also reade, heare and remembre y^e pas
sion of Christus: But they haue not this
lyuely fayth, and this trust and confy
dence in God, their harte loketh for no
suche conforte and grace at Goddes
handes. But a Christen man is myghte
ly comforted of the gospel, for he doth
assyme it in his harte to be true, and get
teth such a stronge and ioyful confyden
ce in

Marke
well.

re in God, y^e he trusteth to him, as a chil
 de to his father, & loketh for all comforte
 and helpe from God, in all his aduersi-
 ties, he doubteth not but that which the
Mat. 7. Gospell teacheth, is the everlastinge vn-
 doubted trueth, and taketh God to be
 true in all his promyses, and so mighty,
 wise, and mercyfull to wardes vs, that
Isa. 49. he hath a respect vnto vs, and maketh al
and. 66. thynges good, howe so euer it goeth
Jer. 14. with vs, that he also alwayes and euery
 where hath his eyes vpon vs, that he ke-
 peth, fedeth and defendeth vs, even as a
 father loketh to his deare chylde, and for-
 saketh it not in any necessyte. Wherfore
 a Chyستن man doth surely holde and
 conclude in his harte, that there is vn-
 speakeably more comforte, helpe, assysten-
 ce, saythfulnes, loue, and more goodnes
 of all thynges by God, wherewith he wil
 helpe vs, than any man, euer is able to
 expresse, thinke, beleue or hope. There be
 cometh than the herte mery in God,
 that it loueth God as a father, and ly-
 ueth frely with a lust to do good, & pra-
 yeth wyllyngely and earnestly, helpeth
 his neyghbour, & becometh an enemye
 to synne. There serueth God, & myn-
 streth

stretch vnto the neyghbour, not onely the
hande, the tunge and the fete outwarde-
ly, but also y^e harte within y^e body mea-
neth truely without dissimulation.

Such a faith and knowledge of God
is a high thinge, it suffereth not y^e man
to continue as he was before, but it ma-
keth him pure and vpryght, y^e he getteth
another mynde, other thoughtes and lu-
stes than he had before, he hath a respect
to the wylle of God in all thinges which
he doeth, and endeuoureth hym selfe to
lyue accordyng to the same, with luste
and gladnes, euen as a chylde doth glad-
ly and wyllyngly all his harte accordyng to
the wylle of his father. But a seruant
serueth for wages & rewardes, for feare
of correction, vnywillingly & lothsomely.
for he woulde rather do otherwise. Ther-
fore it procedeth all of an vnywillinge ser-
uile harte, what soeuer man doth vnto god
wth out grace. But whersoever is y^e grace
of faith, y^e man serueth wyllyngly and
gladly in spyrite & truth. Therefore doth
Christ magnifye and anaunce this faith
in y^e gospel very highly, for it doth great
thinges, and bringeth all goodnes. It
turneth the harte towarde God
that

that it map feare God, trust in him, loue him, and hope in him onely, this is the fyrst commaundement.

It expreth by the harte, that it doth confydently call to God, prayeth, giveth thanks, laudeth and prayseth the name of God, and that it useth God only to the honor and glory of God, this is the seconde commaundement.

It chaungeth man, that he denieth hym selfe, and wholy geueth hym selfe ouer into the handes of God, and suffereth God to rule, and to ordre vs as it pleaseth hym, suffereth God to worke in vs, that we be made a newe creature in Christe, and stande in a stedfaste and continuall exercyse of a godly lyfe, and serue God accordinge to his worde vnder the crosse in pacience. As they that knowe rightwell, that God chasteneth his beloved chyl dren, that he make manke them good, and wyl helpe them whā they call vnto him, accordinge to his promise, Psalme. l. Call vnto me in the day of trouble, and I wyl delouer the, and thou shalt prayse me, this is the thyrde commaundement.

Where soeuer this sayth is, there is the

Heb. 12.

Pro. 3.

Apoc. 3.

Ps. 50.

the holy goost, which p'p'ozeth loue in y^e
harte, loue is the fullp'p'ng of y^e lawe
Roma. xiiij. ffor loue honoureth father & 1. Cor. xij.
mother and she is obedient to the hyer po Rom. xij.
wers. This is the fourth commaunde-
ment.

Loue kepeth her selfe from anger, she
is meke and gentyll towards all men,
sp'p'leth not, neyther can beare any malice
in the harte. In the. v. commaunde-
ment.

Loue hath not in her harte to put
her neyghbour to dishonellie or wronge 1. Cor. xij.
concerning wyfe and children, in the. vi.
commaundement.

Loue stealeth not, but she geueth and
helpeth wher soeuer she can and maye,
in the. viij. commaundement.

Loue bereth no false witness, but assy-
steth the truthe, she helpeth to saue her
neyghbours honestye, to couer and de-
fende his fautes, in the. iij. commaun-
dement.

Loue coueteth not her neyghbours
goodes wyfe nor chyld, but rather hel-
peth him to kepe y^e same, in the. ix. and. x.
commaundement.

Thus do we see that faith which wor-
keth

heth by loue, is the fountayne of al good
worke. If the worke shal be good than
must it flowe out of such a faith endued
with loue. ffaith must be there before y
worke, that it may make y person faith
full and good. Nowe, when y personne
hath faith and loue, then doth he spall
good worke and no rather. Do what
soener ye wpll, yf ye haue not this faith,
your harte is not cleane, & your worke
are not good. But this faith kepeth the
ten cōmaundementes, for it can set man
to behaue him selfe hpryghtly towarde
God and his neighbour.

Nowe, whan we prapse and magny-
fy this faith, as y onely true rpyghtous-
nes before God, than is y worlde angry
and supposeth that we do it of contempt
and contumace, & can not vnderstande,
that we there with spall of all do teache
and set vp the true good worke. Whan
we teache this faith, because there is
no worke good without this faith, the
do we spall plante the tree, after that do
we plante the frute, that is the true natu-
rall ordinaunce. ffor so hath Cryste
donelykewyse, and the Apostles.

Marke
well.

Nowe are there many thinges in the
Christianite for a longe tyme & season b-
led

ked and taken for good, & for goddes ser-
uice whiche are cleane contrarie to this
wholsome doctrine, & to this faith; wher-
fore the same are iustely reiected and con-
demned. And therefore rageth the worlde
and can not vnderstande, that it is done
of a good zeale, & by y^e commaundement
of God. For y^e worlde can not vndersta-
nde the righteousness of God (y^e true faith
in Christ) & the frutes therof. She vn-
derstandeth onely y^e righteousness of wor-
kes, & worshippinges of god, or goddes
seruices inuēted by mans owne brayne.
Out of this doth cheifely rple al y^e cōtro-
uersie in the worlde.

Forasmuch now, as out of y^e gospel
of S. Joh. S. Pauls epistles to y^e Ro. John. 1.
maines, & Galathiās, out of y^e true groū Rom. 4.
de of y^e lawe & the Prophetes, it is cleare Gala. 3.
& euidently concluded, that there is none
other righteousness of valour before god
than the faith of the Gospel in Christ:
And forasmuch as there is none other
waie, to obtaine pardon & remissio of sin-
nes, to be made good and righteous &
to be saued, than the same faith in Christ
whiche Christ was geuen vs of the fa-
ther, to thynntent, that he onely by hys
owne workes shoulde make vs good, &
be

be him selfe our euerlastinge ryghteous-
 nes, lyfe and saluacion, yf we beleue
 in him. It followeth then without any
 contradiction, of the same, that in many
 popntes, from certayne hondzeth peres
 vnto this dape, we haue grossely erred,
 and that all other meanes and wayes,
 which haue ben set up for to obtayne by
 them remyssion of synnes, and grace, or
 to be made good and ryghteous, and to
 obtayne saluacion, are nothing elles but
 Erronious by pathes, and not the true
 Goddes seruice.

Nowe wyl I in a summe recyte the
 pryncypall Artycles and pointes of the
 false worshippinge of God, and false
 Goddes seruice: To thynketh that ye may
 se, that the controuersie of these dayes
 is not without great and vrgent causes.

Marke
 well.
 Rom. 5.
 1. Pet. 3.
 He. 9. 10
 1. Joh. 2.

Thys faith in Christe doth surely as-
 sume and establishe, that Christe alone
 by hys onely oblacion vpon the crosse,
 ones made for all, hath made perfect sa-
 tisfaction for all the synnes of the vni-
 uersall worlde, so that nowe there is no
 newe sacryfice or oblacion more for our
 synnes, in the Christenite, nor can be.
 But onely an offeringe of geuynge ouer
 of our

of oure selues, a cōtripte & penitēt harte,
and the prayse of God, these are no spū-
ie offerpnges, but thanke offeringes.
This teacheth Paule throught out the
whole Epistle to the hebreues.

But Christus hath left & ordained vnto
his church, a dayly memorial or remē-
braunce of y^e same onely sacrifice, which Marke
is his supper, wherein he feedeth and nou- well,
risseth the Christians spirytually with The sup-
per of y^e
his very body and bloude vnto everla-
sing life, and the Christians receyue y^e Lorde.
Sacrament of the body and bloude of
Christ, with thanks and praise, for this
benefyte, that Christus offered his bodye
for vs, and shed his bloude for the remis-
sion of our synnes, and geue them selues
ouer wyllynge to dye concerninge syn-
ne, to mortifye the olde man, and offer
sacrifices of thankesgeuinge, and sacri-
fices of prayse, for al the mercys, which
God so wonderfullly hath shewed vs
through his sonne, and one Christian lo-
ueth another in dede and trueth, this is
the true worshippinge & seruice of God.

Wherefore it followeth of this, that it
is an errour, and a false goddes seruice,
that men yet wyl undertake to make a
dayly

Of the
Mass.

dayly newe massyng sacrefyce or obla-
cion, for the synnes of the quicke and
deade. ffor this perfect satisfaction, and
reconcyacion, cometh by the onely sa-
crafyce and oblacion made vpon the crosse
where as Christus gaue euer his body, &
bare our synnes, & shed his owne bloude
for the remission of our synnes. Where-
fore the masse can in no wise be such a sa-
crafyce. ffor it is an horrible error, that
men wyl obtayne and purchase the sa-
tisfaction for synnes, and the reconcilia-
tion of God any other waye than by
death of Jesus Christus. If synnes be re-
leased by offeringe of masses, than died
Christus in vayne.

There is more abhominacion hydden
vnder this error than can be thought &
expressed. fforasmuche as the death and
passion of Christus is our comfort, by the
which, & by nothing elles, we be deliue-
red fro synne & death, let euer good chri-
stian iudge in his harte, what a doctrine
this is, which so lytell regardeth y death
of Christus, that she maketh oure workes
equall with the death of Christus, pea ob-
scureth and denpeth in a maner all the
frutes of the bytter death and passion
of

of Christe. The great & holp appareance
of the masse, and the outwarde spghte &
pompe blyndeth the worlde that we can
not se the great and abhominable abuse.
The worde of God dyscloseth thys ab-
hominacion, for it teachet one onely sa-
crifice or oblacion ones offered, and ne-
uer to be reiterated, which is of perfect
strength & power for ever, so that this sa-
crifice for synne mulke no more onelp be
receyued in faith through the worde and
the sacramente, and we must geue than-
kes for the same with a faithfull harte,
knoweledgynge wpth the mouth in lau-
dinge and praysynge his holp name, we
must also geue thanks with the dedes,
that we lve soberly, ryghteously, and
godly in this lve, willyngly and gladly
followynge Christ, which bought vs w
such a great price, of his most holp sacri-
fice upon y crosse, & purifed vs for his
owne people to him selfe, that from hen-
cefurth we shoulde lve innocently, as y
chylidren of God. For God saith, I am **Leui. 19.**
holp, therfore be ye holp also. **Leui. xix.**

Nowe haue they of y Lordes supper The sup-
not only made a newe dayly sinne offrige per of y
for to make dayly satisfacion therby for **forde,**
I ij synne,

spinne, and to appease goddes ire and indignation. But haue alio wholy chaunged and altered the testamēt of Christ or his supper, for they haue forbidden y^e laie people to receiue the one parte, and they contrapne and compell the worlde to receiue the one parte onely which is manifestly against the worde and ordinaunce of God: for he instituted both kyndes to be receiued of his Christians, Saint Paule taught and ordapned it so to the Corinthiās. The primatiue church did vse it so, & the holy Bp^{sh}oppes, Apprian, Augustine. &c. kept it so. Therefore must the pope nedes be in a wrong way seynge he hath no commissiō nor commandement to alter or to diuynishe goddes worde, as also Gerson writeth.

1. Cor. 11.

Nowe do I aske you on your consciēces, whether of these is moost sure in his conscience? There are two Christiās, the one recepueth the sacrament, accordinge as Christe hym selfe dyd institute and commaunde it to be used vntyll the last day, and as the Apostles, the true primatiue churche, Augustine, Appriane and suche lyke haue vsed the same, and geueth glorie vnto Christe, that he certapnely hath
not

not erred from his institution, for nomā
coude better institute it thā Chust, nowe
this man hath on his spde, Chulte, the
worde of God, the Apostles, & the whole
christianitie, which at that tyme was con
iected by the Apostles, and he hath also
on his spde the moost holpest and best
learned fathers.

The other Chustiāns wpll recepue the
sacramente after the Popes wpll, he ca
reth not whether God do so require it or
not, this man hath on his spde, Pope in
nocente the thyrde, which at Rome in the
later ane churche with his counsapll dpyd
forbpydde the holy communyon to be ge
uen to the childzen, and commaunded y
lapte to recepue but the one parte therof
in the pere of oure Lorde, a thousande
two hundreth. xv. Nowe tell me I praye
you, which of these two Christians shall
at the last dape stande in better case be
fore God, concerninge the sacrament?
The one maye sape, I haue done as
Gods worde did teache me, then must y
other nedes sape that he hath done after
the institution of a mā. Nowe God hath
not geuen his worde in vayne, but he
wpll that we shall followe the same. Is

It is

it not

it not than great pitie, that the pope will
 compell the poore christianitie to receiue
 the one part of the communion onely,
 without Gods worde, yea contrarie to
 the expresse commaundement of god? And
 Mal men yet holde their peace & saie no-
 thinge to it? No, Saint Paule doth cur-
 se the Angels if they should preache any
 other gospel, than that which he had prea-
 ched, Galat. 1. How come we then to this
 1. Cor. 15. that we shall suffer the pope to burden
 our consciences, whiche doth peruer-
 te goddes worde and ordynance, and be-
 sydes that curseth and deliuereth all them
 that kepe goddes ordinance?

Marke
 well.

Item, of the faith in Christe doth
 onely iustifie, and if the faith of the
 gospel doth loke for saluacion, of the me-
 re grace and mercy of God, without
 our desertinges, but by the workes
 and merites of Christe, and of we do
 iustly confesse, that we can not deserue
 the same, because we are borne sinners,
 and although we kept all the commaun-
 dementes that yet we are unprofitable
 1. Luce. 17. seruantes. Luce. xviij. But of we beleue
 that Christe dyed for vs, and deserved
 for vs redemption of sinnes and euert-
 stinge

Kinge Iuse, as we haue plainly and e-
uidently in. Sapnt Pauls Eppistles Ro. 4. 5.
to the Romaynes, Galathians, and E. Gala. 3.
phesians, &c. that good workes are done Ephe. 2.
of vs of duetie, for the profite of oure 1. Tim. 2.
neighbour, and to the glory of God, So Heb. 9.
must it nedes folowe that all such doctri 1. Pet. 2.
nes are false, as teache vs to do our wor-
kes to this intent, y through the same we
mape extynguish the synne, and become
good and ryghteous. For these two can
not stande together, to be iustified by
grace through fapth, and to be iustified
by the merites and deseruinges
of oure workes. If it be grace, then is
it not oure deseruing, If it be deseruing,
then is it not grace. And as Paule saith,
Galat. ii. If the ryghteousnes come by Gal. 2.
the lawe, that is if men be made good
and ryghteous by the lawe or by wor-
kes, then dyed Chyriste in vayne. But
yf he dyed not in vayne, but for the re-
myssyn of oure synnes. Roma. iiii. Then Rom. 4.
must it folowe necessarely, what the
death of Chyriste doth onely make satisf. 1. Cor. 13
faction for synnes, and the fapth in Chri-
ste doth onely saue and purefy, that the
worlde hath ben deceyued by y doctrine
I un of

of workes, as foundinge and instituting
of monasteries, orders, pilgrimages, &
al religions and goddes seruices inuen-
ted by man. ffor by all these thinges ha-
ue men intended to satysfye for synne to
deserue grace, and to be made good and
ryghteous notwithstandinge that the ho-
nour of iustification pertaineth to nomā
but onely to the precious death of Christ
and the sheddinge of his bloude. I would
fayne se his face that durste be so bolde
as to denye this truthe. But if this truth
standeth and abydeth, then must nedes
fall down to the grounde, whatsoeuer
hitherto hath ben kept and taught to
thintent that men thereby shoulde be sa-
ued and come to God.

Heb. 5. Item the worthp priesthode of Christ
6.8.9. wherin consysteth all our conforthe, is by
the Popes doctrine defaced and disanul-
Gen. 22 led. ffor the scripture teacheth vs, that y
Psa. 101. father by the conuenant of an othe, hath
Heb. 7. consecrated and made his sonne an ever-
lasting ppeste, which not onely ones by
Joh. 17. the sacryfice of his body hath sanctified
Roma. 3 his electe, but also appeareth yet in y sight
1. Tim. 2 of God for vs, as a perfecte mediatour
1. Joh. 2. and aduocate, a saythfull and mercyfull
billsop

bisshop, in those thinges which we haue
to do before God, in whose name we
must call and praye to God, and than
God hath promised to heare vs. All this
teacheth vs the Epistle to the Hebrewes
and other scriptures, and they do not
shewe vs any other mediatour nor aduo
cate before God. Of this it followeth y
it is an vntrue, false and erroneous doc
trine, which the pope and his adheren
tes teache, namelp that they make Christ
fearefull as though we must haue other
mediatours in heauen, to bringe vs first
to Christ. Where is here the truste and
confydence in Christ?

Hebr. 5.
6.7.8.9.

Nowe iudge your selues I pray you.
Do ye thinke yet y we stryue for nought
with the Papacye? Is not the matter
weighty enough? It toucheth our salua
cion, which is god him selfe, what thing
is there greater? If we suffre our sel
ues to be brought to this beleue, that we
must and maye by oure owne workes &
satisfaction put out synnes, deserue the
grace of God, be iustified and saued,
then haue we thereby denyed the power
of the death of Christe, and his precious
bloude. Tell me then now, where to
wyl

wylle ye hse the death & bloude of Christ
yf it shoulde not wasse awaye synnes
purpse and pustyse us? Therefore
let euery man pondre wth hym selfe
in his conscience, and wape the whole
matter, for it is not so lpyht as men thin
ke. If we fall from our doctrine of faith
then fall we from Christe, then haue we
no redemer, then haue we no sacryfice
for our synnes, than lperth synne, death,
and perpetuall damnation shyll vpon vs
than is God yet angry and not appea
sed, & there is no grace but mere wrath
indignation, and a fearfull lokinge for
the iudgement. Heb. x. For noman ne
deth to loke for any grace at Goddes ha
de without Christ, our onely mercy sea
te. Thus is Christe with his merites ob
scured and darkened, yea taken awaye
from vs by the poppyscaill doctryne,
and oure trust and confydence tourned
to oure owne workes. How can we a
bide this?

Yea sape they, but the hier powers
wylle not suffer this doctrine. Answere.
Marke well. I can not tell, I suppose that they woul
de suffre it well ynough, yf it were ex
actly opened and declared vnto them.
And

And although they would not abyde it
 yet may here euery Churche man thinke
 that it is expedient for him, to take holde
 on God, and the truethe, without contēpt
 of the hyper powers, and in this case not
 to follow y^e wordly cōmaundemēt. This
 doth also y^e spirituall or ecclesiastical law
 admytte, for it is witten. x. Distinc. x.
 non lpet, It becometh not y^e Emperour
 to pretende any thynge contrary to the
 lawe of God, nor to do any thinge that
 is contrary to the rulers of the Euange-
 lycall, Prophetical or Apostolical truth.
 Item agayne. xi. q. iii. Si dominus. ¶
 it be euill whiche the Emperour cōmaun-
 deth, than answere, we must obepe God
 rather then men, but in suche thinges as
 are not contrary to y^e commaundemēt of
 God, we must obepe. More ouer. x. q. iiij.
 Qui resistit. Whan the Emperour com-
 maundeth oun thinge & God another.
 What doth y^e churche mā iudge? There
 is God, whiche is of greater power. ¶
 Emperour pardon vs here, ye treathen
 captiuitie, god treatheneth hel. Here must
 ye take poure faith as a shelde, by the
 whiche ye maye quenche all the fyer
 dartes of pour enemies.

Act. 4. 5.

Act. 4. 5.

Ephe. 6.
 2 Cor. 10
 Sapi. 5

Pet

**Marke
well.**

¶et sape they further. The popishe
doctrin is olde, pf she were not true, thā
must the churche erre. Answer. **¶**f pe be
a chris ten man, then beleue pe **Ch**riste
stedfastelp in his wordes of the gospell,
and pe do al so take y same worde for the
herp true doctryne of **G**od. Nowe if she
be ryght and true, then must it nedes be
falle, and erronious whatsoener is con
trary to the same, what nede men to care
much for the lenght of tyme? The lēght
of tyme, cā not make a false thinge true.
¶f the scripture therfore be y true wape
then must he nedes erre that forsaketh y
same wape, and walketh an other way,
whether he be great or small, many or fe
we, holp or spynners.

¶et sape they moreouer. That these a
re the last dayes, in the whiche we ought
to beware of false **P**rophetes. What
pf the iuterians (for so do they call vs)
were the same false **P**rophetes? Answer

John. 5. Serche the scripture, and iudge hardelp,
whō pe hitte, let him be hitted. The scrip
1. Tim. 4 ture sayth, that the false **P**rophetes of
2. Tim. 3 the later dayes shall forbydde matry
2. Pet. 3 monye, and meates whych **G**od hath
Judi. 1. created, they shall denye **Ch**riste that
2. Tess. 2 bought

bought them, that is they shall denie y
same beinge, they shall haue a shyne or
a colloer of godlynes, but they shall de-
nye the power therof. If ye fynde these **Marke**
tokens in the Lutherians (as ye call the) **well.**
then take them for false Propetes. But if
ye fynde them not by them, than loke a-
boutte you, and ye shall soone perceyue,
who erreth. Wherfore do the Lutherians
(as ye call them) suffre so muche sclau-
deringe and persecution. Euen for this
cause, that they wil haue matrimony fre
and at libertye, euen as it is fre for euery
man in the worde of God. They wyl y
for meates sake nomans conscience shall
be burdened, so that they geue y honoure
onely to Christ, that he through his pas-
sion hath bought vs out of everlastinge
death, and that he purpseth vs all fro
synne by his bloude. Therfore do they
reiecte the massynge sacrifice, & whatsoe-
uer is done to that intent, that thereby me
wyl be deliuered from sinne and death.
They are also reupled, because they lea-
de a commune simple lyfe in the state of
wedloke, as an honest laie man, with-
out any shyne of a pruate holines with-
out shauen crounes, grape amples, sur-
plices,

1. Cor. 7.

Heb. 13.

plices, stoles, and such lyke abillmentes,
for the whiche thinges sake, the estate of
priesthode hither to in the worlde hath be
counted as holp, & contrary wple y com
mon state of layemen, as vnholpe and
prophane.

ffor the spirituall fathers, haue drawe
to them selues & appropriated to them sel
ues the Chriitian offices, wherby their
estate hath ben counted the State of per
fection and holpnes and the State of the
laptie hath ben counted heathen and pro
phane, for they woulde offer alone to
God, as the priestes in the olde testamēt
offered for y people. They haue esteemed
their praper of greater valoure a great
deale, then the praper of the leape men;
And yet it is but bought, solde, and com
pelled gere, which for the moost parte is
done wpythout faith and earnest zeale,
without spirite and trueth, for moneys
and legacys sake. ffor yf there were
nepyther money nor substance, the mo
nasterpes, chauntpes and churches
shoulde sone be styll without prapenge,
spungnge and masspunge. They haue
kept the whole sacrament to them selues
and geuen vs the one halfe, And of these
their

their manyfold errors and erroneous
occuppences, haue they made no iulle
accompte as yet, but haue onely alleged
the scripture in a wronge sence, and the
institution of popes & counseils, whiche
neuertheles they haue not kept them sel-
ues as I can easely proue.

The fourth counsaill of Charthagen
commaundeth that a bpsshoppe shall ha-
ue a small poore house, decking, and lod-
ginge, and a poore table and lyupnge,
and that he shall like the respecte of his
dignitie, by faste and deseruing of his
lpse. Where do they here kepe the
counsaill? Thinke ye that nowe there
coude not be founde a bpsshoppe, which
besydes his Jewells and plate, were
of as great or greater abilitie, than a te-
poral Prince? Yes truly, I am sure of it.

The. xx. Canon of the forsaide coun-
saill commaunded, that a bpsshoppe shal
auoyde temporall cares, & do nothing el-
les but reade praye studie and preache.
Where is there one that doth this? Do
ye they counte it so smale a matter not
to kepe the counsailes, wher do they tha
make the transgressions of the counsa-
les so greuous vnto vs?

The

The. xliij. Canon Concily Neocesa-
riensis wpll that there shall be no moze
but seven Deacons in a great citie. Whe-
re haue they kept this? Where as nowe
is a small towne there are. x. or. xx. prie-
stes, where as the Chapelaynes as Dea-
cons shoulde be for the pooze as in the
Actu. 6. Apostles tyme, and the Curate shoulde
1. Tim. 3 preache. Of the other sorte do we not nee-
de half so many.

Even in this counsaill it is commaun-
ded, that whan a prieste taketh a wyfe,
he shall be prieste no longer. This haue
they weakened goodly, although they
do neyther kepe the same also, for they
punyshe it by death. But this counsaill
doth onely depose them from theyr
offyce.

The fyrste canon of the fourth coun-
saill of carthagone commaunded, that
noman shall be ordapned and made a
bysshop, except he be examyned before
and founde to be well learned and exer-
cysed in the holy scripture, sober, dyscre-
te, and mercyfull. How many are there
founde now that can the Catechismus?
Thus do they institute and commaunde
many thynges, and yet they kepe them
not

not them selues.

The .vi. Canon amonge them that are called Canones Apostoles, sayth, A bpsshop or priest shall in nowise put awaye from him his wedded wyfe for religious sake. But if he put her awaye from hym, he shall be excommunicated, and if he so continue, he shall be deposed. Nowe haue they concluded of late, that whosoever putteth not awaye his wyfe from him shall not be suffered.

The .vii. Canon of the Apollles, Canons commaundeth that a bpsshop, priest, or Deacon, shall in no wise addicte hym selfe in worldely matters or cares, or if he do it, he shall be deposed. They that haue ben at Ausburgh at the conuocation there, haue seene rightwell who woulde put hym selfe even in the impedes of all the busynes. But here are they mercyfull vnto them selues, and they can soone dispense therein. But if a ponce priest to awayde offence marieth a wyfe there is the fyre prepared, and lesse mercy than in hell.

The fourth Canon Concelly of Angie sayth, whosoever maketh any dysfference of a maried priest, for wedlockes sake,
D sake,

sake, as though for wedlockes sake he
myght not offer or sape masse, or who-
soever therfore doth with drawe hym
selfe fro his masse, accursed be he. Nowe
wil they not heare speakinge of wedloc-
ke, but stirre up Princes and Lordes a-
gainst vs, and can in the meane season
goodly defende there vncastelpe.

Item Dist. lxxxi. c. Si qui presbiteri
forbiddeth the spiritual lawe to all prie-
stes and deacons, beyng whoremou-
gers or fornicatours, to entre into the
churche sapenge on this wyle, what prie-
stes Deacons or Subdeacons soever they
be that liue in vnclelines or whoredome,
to them we forbidd in the name of our
almightie God, and by the power and
vertue of sapnte Peter, the intraunce
into the churche vntill they amende their
lyfe. But yf they wyl contynue in their
synne, then shall none of you heare their
offyce, for their blessing is tourned into
a curse, and their prayer into sinne. And
whosoever wyl not obeye this holysome
comaundement, shall fall into y synne of
Idolatre. This canon did Pope Gre-
gorie write vnto all Italians & Dout-
chmen.

Who

Who is there now amonge the spirituallitie that regardeth this comāndement? I haue thought it good to shewe you a litle for an introduction, howe the spirituallitie kepe not their own lawes euen were as they are beste And because the Emperours, Kings and Princes cease not cōpenge, Canons, fathers, cōfessors, onely because y vnlearned should thinke their matter to be good notwithstandinge that it is euill and wicked, & that they might teache and lue not onely contrary to gods worde, but also contrary to their owne lawes. And yet wyl they blinde the worlde wth open eyes, and make them to beleue that they haue ruled well.

But howe is it with mannes institutions are they all to be despyed, than wyl they followe a madde and dissolute lvinge? Answer. If the curates dōd so sore ppe goddes comāndement as they do mannes institutions, there woulde followe no madde and dissolute lvinge. But to thintent that ye maye knowe the grounde of the matter, thus it standeth with mannes institutions, they are of many sortes.

D i first,

First, we speake not here of ordinall
Sap. 6. res and institucions of the hier powers,
P20. 20. for they go ouer body and goodes, con-
and. 24. concerninge the temporall lyfe, and they
Rom. 13. ought to be kept peaceably, whan they
Tim. 3. be not against God. Rom. 1. b. i Pet. ii.

1 Pet. 2. Secundarely the disputacion is of y
institucions that haue ben made in the
churche for goddes seruike, or suche as
are concerninge spirytuall persons (as
they are called) or goddes seruike. Here
do we teache by the foundations of god-
des worde, that the consciences must o-
nely be taught & ledde by goddes worde
and not with mannes tradicions, for this
concerneth saluation or damnacion. Here

2. pa. 20. ought he onely to commaunde and to ha-
Mat. 10 ue a do, that hath power to condemne or
Luc. 12. to saue body and soule. Therfore all mas
institucions that are made contrary to
the worde of God, as the forbiddinge of
matrymony. &c. shall be in the conscience
of lesse then of no repentation. Also whā
mannes institucions are made or com-
maunded to this intent, that therby gra-
ce maye be obtayned, God worshipped,
and men saued lyke as men are forced
and compelled to certayne fastinge da-
yes

per creppng to the crosse processions,
forbiddinge of meates, or howe soeuer
they be called, they shall be regarded of
a christen man lesse then nuthinge, and
they can not bynde the consciences. ffor
the christian lybertie is not onely of po-
wer, that we are deliuered from synne
and the power of the deuyll by Christe,
but also that Moyses ceremonies and o-
ther ecclesiastical ordinaunces, of dayes,
meates, and of suche lyke do not bynde
vs, yf they be kept, men are not saued by
them, yf they be transgressed without ar-
rogance and offence, me committe no
deadly synne. But whan the bishoppes
make any institutions without burde-
ninge of mens consciences, for a decent
order, whether it be holy dayes or other
thinges, to thintent that al thinges in the
christianite maie be done after a comly
sorte and a decent order, not that it be ne-
cessary to saluacion, the same wyl we
kepe gladly, and teache that they shal be
kept. All this is grounded. I saie. xxix.
Mat. xv. xxiiij. Colo. ij. i. Timo. vi. Rom.
xvi. Galat. i. iij. Tit. i.

This did also Augustine teach aboue
a thousande yeres ago in the Epistle to
Dij Jano

Mat. 25

Iamarius. It is no newe thinge, but
ryght olde catholpke doctrine. For the
Prophetes Christ, and the Apostles are
older then the pope & the ecclesiasticall
institutions and consables. Wherefore I
beseeche and exhorte you by the glorious
comming of Jesus Christe at y last day,
that ye wil shewe vnto this great entre-
prise this fauour, whiche was wont to
be shewed to a finall worldely entrepri-
se, that is, that ye be not to swifte in iud-
gement. But that ye wyl first by your
selve earnestly with a prayer vnto God
through Christe, for the spirite of trueth,
perpende and pondre the matter and af-
terwarde iudge. And I beseeche you ta-
ke in worth this small instruction wryt-
ten in haste, for I seke nothinge elles but
that our faithfull God and Lorde Jesus
Christe, may be exactely knowen of you
and of many men to their righteousness
and saluacion: which vouchesafe to sen-
de vs his spirite, and to make vs true
christians. Amen. Salute all them that
are with you, and reioyce with vs of the
aboundant grace of God through Chri-
ste, as of our onely conforzte.

ffinis.

**¶ Seke peace, and
ensue it.**

Psalm. xxxij. i. Pet. iij.



**Psalm. cxj. b. Prou. ix. b. Job.
xxviii. c. Eccle. i. c.**

**The fear of the Lorde is the begyn-
ninge of wisedome.**

**¶ Imprinted by me Walter
Lynne, dwelling vpon So-
mers kaye, by Wyllinges
gate. In the yeare of
our Lorde God.**

W. D. Elbiri.

**¶ Cum gratia et
priuilegio ad im-
primendum
solum.**

who hast thou o lord humbled and
plucked me down I see now we
wyl make my prayers vnto the
for thou art angry wth me but not
wth out my drowyt mying certain
for I have sinned lord I confess it
and wyl not deny it: But thou
o my gode pardon my trespasses
and Iniquities ~~Behold~~ my doubts
the new tye grow again vnto me
hope my wounds for I am all plagued
and brated: yet lord not wth standing
I abyde patiently and give myn ear
to vnderstand and all my thoughts
to the countynour wth longing for to
me at the hand and y^e not wth out the
for I have reassured a totall of the
fancie of the towne myn men thy
words of comfort concerning thy
who for me was offered on the crosse
for a ransom of sinners pure
for my sinnes to be for my dying
to the thy promises! O thou me

Handwritten notes in the left margin, including the word "ing" and other illegible characters.